10: Browne D-5 (1893) 1894
ER6 Rural Irish ER6
Inishbofin

portance when there are several persons to be examined, for, if kept waiting, they will most probably either slip off or refuse to be measured. 125

(A). *Hair and Eye Colour.*—In the obtaining of these data the methods, cards, and tables were precisely the same as those used in the expedition to Aran, to the report of which the reader is referred for particulars.

(B). *Measurements.*—These were, with the exceptions hereafter mentioned, the same as previously. The head circumference and external binocular breadth, not having proved satisfactory, were omitted, and for them were substituted:—(1). The upper face length measured from the naso-frontal suture to the separation between the central incisors at the gum. (2). The height sitting. This, though it is certainly a most valuable measurement, for which reason it was inserted in the observation schedule, was found to be altogether unsuited for field work, as it could only be taken in a few exceptional cases, so I had reluctantly to abandon it. (3). Auriculo-mental radius, measured with the Dublin craniometer, from the centre of the ear-hole to the point of the chin.

(C). *Instruments used.*—These consisted of Garson's anthropometer, a sliding measure for the limbs, Broca's compas d'épaisseur and compas glissière and a Chesterman steel tape. Instead of the fixed metallic Cunningham craniometer, the new portable pattern of the same instrument (made specially for field work by Messrs. Robinson, of Grafton-street, Dublin) was taken, and stood the test well, being quite as rigid as the older pattern when set up, and, as it is made of boxwood, much lighter. Its portability is a great advantage, as by the removal of one screw-bolt the whole instrument may be disjointed and carried in the coat-pocket. A set of Snellen test-types for accurately estimating the keenness of eyesight was also taken, and proved to be very useful. 126

The whole, with note-books and observation forms, were carried, fitted in a canvas knapsack, and, as they weighed under ten pounds, were light enough to be easily carried even in long walks over very rough ground.

(D). *Remarks on the Methods employed.*—There were several difficulties experienced in the making of the observations this year, due partly to the visit being made at harvest time when most of the people were engaged in the fields, partly to local causes, the principal of which were the shyness of the people, the manner in which the hair of most of the women was covered by the shawl which was drawn more closely on the approach of a stranger, and the closeness with 124 [609] [291] [302]

10: Browne D-5 (1893) 1894
ER6 Rural Irish ER6
Inishbofin

124 which the hair of many of the men was cut, which often rendered dis-
[302] tinction of shade very difficult. Owing to the season most of the observations had to be made in the morning when the people were going to their work, or early in the evening when they were returning, or gathered around their cottage doors; in many cases, however, they were followed to the harvest field and measured there.

The taking of photographs did not, as elsewhere, cause the assembly
126 of the knot of spectators which usually affords so good an opportunity
[123] for the collection of eye and hair colours; it had rather the opposite effect, as the people have a strong dislike to having their portraits taken.

In spite of these difficulties, however, I succeeded in noting the eye and hair colours of 241 individuals, on 40 of whom (being about one-fifth of the adult males of the islands) measurements and other observations were taken.

Care was exercised that none of those measured should be entered in the ordinary nigrescence cards, as well as to avoid recording the same individual twice or the noting of persons who were not natives.

(E). *Photography.*—For the reasons already mentioned there could not be as much done in this department as had been hoped; but, in spite of the strong aversion shown by many of the people to having their portraits taken, and the strong winds prevailing during our stay, my brother, J. M. Browne, who accompanied me to do the necessary photography, succeeded in obtaining a considerable number of typical groups, as well as some single portraits in full face and profile, and a series of views illustrative of the modes of life and environment of the people.

2.—Physical Characters.

142 (A). The people, on the whole, much resemble the inhabitants of the opposite coast of Connemara, and their appearance testifies to a mixed origin. The following is believed to be a correct description of their average physical characters:—

Stature and bulk.—The men, as a rule, are stoutly built, and of medium height; very few can fairly be termed tall, and there is a very
[141] considerable proportion of men of low stature. The average height is 1633 mm., or about 5 feet 6½ inches, which falls short of the Irish mean stature as found by Gould, the Anthropometric Committee of the British Association, and others, by about two inches.

142 The women are of a slighter build than the men, and, apparently,
143 more even in height; they also show more strikingly that great simi-

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

Numerous factors are weighed by the representatives of the future spouses before a match is consummated. Uppermost in the minds of the relatives of the man is the size of the dowry that the woman will bring to the marriage. In the decade 1951 to 1960, the average dowry was 50 to 60 pounds, but at least one reached 100 pounds. This sum now is used to finance the wedding party, but once it went to provide the passage and "settling in" money for an emigrating sibling, to furnish the dowry for a daughter, or to make life more comfortable for the aging parents. Land and capital (and other status attributes soon to be discussed) possessed by the father or widowed mother of the man are the focal concern of the woman's relatives during matchmaking. Among the factors which enter into the deliberations of both bargaining parties are: the presence in either family line of mental illness or other afflictions which can stigmatize, the economic skills and industriousness of the potential spouses, the number of cognates (relatives on all sides of ego limited only by degree of kinship) which compose the two kin-groups and their propensity to assist and defend (and not to engage in disputes), and the mutual attraction of body and personality of the future spouses. The folk believe that young persons approaching marriage "should have known each other for a long spell" and that "the two should be alike"—as to family position, education, and temperament. It is common for a woman to choose not to marry a man to whom she may be attracted because his mother is overly jealous and domineering, or there are "too many old people in the house."

Most weddings take place on Tuesday during the hour before noon, at the direction of the curate, but at one time they were conducted between four and five o'clock in the afternoon, so that the guests could hurry back to the groom's house "to make a night of it;" the morning ceremony means that festivities commence in mid-afternoon and the party often is "stale by nightfall." Each family invites its circle of relatives and friends who congregate at the respective domiciles in the morning, where the men are served whiskey. The groom's entourage then accompanies him to the house of the bride, and another "round" is proffered them before the procession is formed for the journey to the chapel and back. Three men lead the column at some distance from the bride and groom, to ward off those with the evil eye or any other malignant forces which might threaten the couple. Close behind the bride and groom are the "best man" and "maid of honor," followed in order by the two fathers, male guests in a group, and at the end female guests; the two mothers do not attend the wedding, nor does the bride's mother participate in the matchmaking or allow her daughter to return home until a month following the nuptials (Formerly, she did not enter her daughter's house until a grandchild was born.).

Grooms long have worn mainland attire for the ceremony, but only in 1960 did the first bride do so. Before then, the woman wore a new blue petticoat, accouterments purchased in shops at a nearby mainland port, and a shawl for the first time, draped over the shoulders. Her hair had remained uncut until this day, and she and the groom wore borrowed items of clothing—she usually the shawl and he a coat or tie—to bring luck to their marriage. During the nuptial service, the man not only places a ring on the finger of his bride, but gives her seven shillings with which to buy later a holy picture, or some other object of her